Must Remain in
Transcription Room

Mr. Nyland always forget that you have remote control. You know? That's the kind of thing I used to have, but when I had to hide it and didn't want any one know it was being recorded. I had a little switch and when I sat down in the chair I reached like this - and nobody ever knew that there was a mike.

So - what will we talk about tonight? We still have tonight and tomorrow, as far as you all are concerned, and Wednesday there won't be much of a chance because there will be music, between seven and nine. So that eliminates more or less our group - Group I and Group II although we may meet a little bit with Group I. So So figure on today and tomorrow. And today, ask questions and tomorrow report. So that you have a chance actually to try to put to practice tomorrow, what we talk about if it is possible for you. So whatever questions you have now have to be very practical, they have to be in line of Work or rather belonging to Work, and it has to be for you what you think you are capable of doing. So whatever now your understanding is of that part of the possibility of Work on yourself that you can already apply, let's talk about it individually to see if it will fit and if perhaps it might be embellished or corrected, elucidated in some way for yourself so that you have something to put your teeth into tomorrow. And then tomorrow evening we talk about what you have found out if you - if you have been able to do it or if there is something that is still missing so that from there again and again we can go on and you might say build up a possibility for yourself of development. So, who will start? Sarah? What will we select for you to do tomorrow in respect to Work that will give you a chance to see yourself, become aware if you possibly can, or in any event to reach for the possibility of being a little bit more awake, not as much asleep, and what you might call the beginning of Work on yourself in the sense that Gurdjieff means it. What would it be, what could it be for you?

Sarah: I was wondering if it would have something to do with Tanya, although

maybe I should not do it in that realm.

N. Though you can do it with Tanya because it is almost, I would say, a daily occurrence, and certainly in seeing that, immediately the child will require some form of attention on your part and you can link it up, associate it you might say with the Wish to Work. How often do you change diapers?

S. Quite often. Usually when she is awake.

N. Good. It is a marvelous opportunity. You see, not to be in a rush to take the diaper off. Half a second longer won't matter. She is crying, but let her cry just a little. You might say you can stand it for a moment. But you wait. Wait for a moment before you go automatically into taking the diaper off because that is the usual reaction. She cries - you go.

S. But I usually have a reaction to her crying.

N. Well, aside from that of course you know what the cause is. So you are going to alleviate it as fast as you possibly can. Because you don't want her to have any trouble about the diaper. So - but before you do this now you stand there in front of her crib or wherever she is. Wait for a moment and then try to come to yourself. That is, try to have a picture of yourself standing there. And at first then after you go out of that kind of awareness - it can be an awareness if you can actually be awake to yourself impartially and then you make a movement but not automatic. Slow. Very slow. And also during the period of taking the diaper off and putting the diaper on again. Take your time if you can become aware of your hands, the movements of your arms, the way you are bent, how you are every once in a while a realization of yourself existing there doing this useful work of course it has to be done. Whenever you can tomorrow. It will be a very good opportunity. Probably it will be half a day before you remember it many times but whenever you remember it then you stand. Alright? Don't forget now. Let's hear about it tomorrow. I hope you have to change her diapers about twenty times.

S. Usually it depends on how often I want to change them.

N. Now we can make a rule for that, too. You change them every time that you think about Work. No delay. Alright? So Jim, what next?

Jim: I think I would ( ) or something in the morning. I'm not sure what though.

N. Huh. Nothing special or particular for Tuesday morning? That was left over from today that has to be attended to?

J. Yes, two things.

N. Can you visualize you doing it tonight? Can you make a plan, how to do it, or rather what to do first and then what, and to visualize yourself in the place where you will do it? So that actually when you get there that you are reminded almost as if you already have seen it and because of that having seen it, having seen it you might say then in the past, it'll be easier to be aware to yourself at that time? But you have to make up your mind that it has to be for the purpose of wanting to Work. Not of course for the purpose of doing it. It has to be done anyhow. You want to utilize it as well as you can regardless of whatever you think you understand. It will be all wrong. But you make an attempt in accordance with whatever you believe Work is. Alright? For tomorrow morning. You might say half an hour, hour? These two jobs you have in mind? Take your time in between the two. Collect yourself then. Almost I would say, review what you have done to see where perhaps you failed if you know you failed that you may utilize that for the next one. Alright?

J. Yes.

N. Now as for you - second being food. Try to become aware of it. Usually we're not at all aware of breathing. It's so automatic. It takes place without your knowing it. And only when you have a little cold or so your attention is called. How does one use this - one's breath? Inhaling, exhaling, sometimes deep, and sometimes shallow. Sometimes in a state of relaxation, and sometimes in a state of excitement. All these different conditions will influence that length of your breath. At a certain time you say to yourself, I will take short breaths. As if when you take in, when you inhale, when you exhale, you count in a certain measure.

One. two, three. four. And with that, on one, two three, four, in a certain rythm for two or three minutes. Next time when you happen to think about Work, you run first for a little. Get yourself a little out of breath. Then when you are standing still, you become aware of you breathing. You say to yourself, Look, this body is breathing. This is me, breathing. I breath in. I breath out. This is me. The next time you happen to think about it you take a very deep breath. As deep as you can make it. All the way down to your midriff. And you have a sensation while you take in this air that as it were you become aware of the air being taken in and now going through your lungs and also expanding part of your abdomen because the midriff has to start to function and again when you exhale you let it go out very slowly. If you can do this when you are sitting, you can do it for five minutes. The rest of the day, and maybe this takes already over the whole day? No more. So concentrate on three times like that but make sure that when you try to that that is connected with a sense of being awake to yourself as if something in you becomes aware as if present to yourself as if something is watching you. Alright? Talk about it tomorrow.

Now, Mike, what will it be? What time will you get up, Mike?

Mike: Five-thirty.

N. Five-thirty? It's dark?

M. It might be. Sometimes I go back to bed.

N. Well then you don't get up.

M. No. The way it usually is, much later.

N. What time will you get up tomorrow? Will we compromise on six?

M. Yeah.

N. It's not difficult for you to get up is it?

M. Oh, ah,

N. If you make up your mind, can you set an alarm clock?

M. If I decide to get up.

N. I think so. It shouldn't be difficult.

But there would be a need now if we make a promise to each other.

M. Yeah.

N. So you get up at six. Don't dress. Sit in a chair. Or else you sit on the edge of your bed. Try to relax. Put your hands on your knees and sit quietly like this. Straighten out your back. Close your eyes and keep on breathing in a normal way. No change. At the same time as much relaxed as you can be without actually having to relax. That is, not like an exercise for relaxation. It's only that one is quiet. (In this?) It is quiet state you try to consider your day, where you will be, what you will do, what will happen, after, one thing after another. What you have to attend to, all the different requirements, at what place you will be, try to describe a little bit for yourself when you are in that place you will be like this, and you'll have to do that. You see? As if you run a film ahead of time. Try to project yourself in that film and an actor performing certain tasks. And you do it until again you come back home and you sit in that chair again. The idea is that when one starts to consider this from a standpoint of wanting to be awake as often as possible you will start out on a certain level. Which level because you are quiet and you are considering the day as future will be a little higher then the usual mechanical one. Of that one can become quite aware. That is, when you get up out of the chair after having considered this, for ten minutes, don't make it too short, you go over and over again you see that and to fill in the empty spaces if you can. You will then be in a certain state in which you are connected with that what you want to do and also you connect with what you have done, and are at a place where it is quite possible then for you, if when you stand up, try to become awake, then again, the best way you know how. Whatever it is as a concept for you, that you understand now as Work, you apply it. Don't question it. It doesn't make any difference. I said that to Jim. Make any remarks about yours if that perhaps you're not knowing enough or you don't do it right or something, you do the best you can at that moment of trying to be awake

or aware, or a certain level of being which is higher than your ordinary life. You can use even sometimes if you want to, prayer for that purpose. But in any event you start then that day from that level and you have a chance that this particular level of being will last a little longer. It will go down in an ordinary day, of course it goes down. But sometimes it goes down at twelve o'clock or one o'clock instead of going down already at ten. The longer you can keep this level, the better it will be. Continue with it whenever you can, whenever you are following the plan you have made up, many times you will be reminded that you did it for a certain purpose and maybe you have to change it because your tendency may be to do something else whereas the plan will prescribe that you have to do it in a certain way. Follow the plan as much as you can remember. Up to the time you get back to the house to sit in the chair and then you are realeased.

M. These plans aren't necessarily idealized movements?

N. Oh no. Not at all. It is just a plan like a campaign. You outline what you have to do. And you follow a premeditated plan. Nothing special about it. Alright?

M. This will be my work-day, Huh?

N. That's right. You understand it?

M. I tried it before.

N. You try it again.

M. Yeah.

N. So. We hear about it tomorrow. Bob, you want some too?

Bob. Yes. Tomorrow I am free, I'm not working.

N. Half an hour, before you come to see me. Early in the morning you call me to see when. Half an hour before you come, you sit quiet and you let in your mind different things settle regarding what you wish to ask. You're not allowed to write them up. So you cannot come with a list but you have it all in your mind. And if there are six points you want to discuss, they have to be there, and you get them clear in your mind. Not stumbling over the words when you want to say it. Very clear and simple. And all during the trip over you will try to remember

that and repeat it and you have to know with which one you will start and which one will be the end. In between you can do as you like. If there are six points, number one, is what you wish to start with; number six as the one you wish to end with. You will see that during the day you will think about it. Each time that you think about it you will remember your aim in life. That is to become a man. And that aim may be projected for five, ten, fifteen, twenty years. It doesn't matter. As long as it is something that is for you could become clear for you if that whatever you are doing should be in the direction of reaching that aim sometime. And then tomorrow when you come, we talk. Alright? Good. And, Sherry, with Hans or without Hans?

Sherry: I just discovered I don't know.

N. What do you think would be good at the present time?

S. I've been trying to connect daydreaming with trying to remember to Work. Because I do a great deal of that.

N. You know that you have done it, or do you catch yourself in doing it?

S. I usually realize that I just have been day-dreaming for the past-

N. Uhuh. Do you recall the dream then?

S. Oh yes.

N. Can you write it up?

S. Yes.

N. Can you see if it makes any sense? That there is a particular reason why you want to dream? If the dream is not too long, I think you can. If you write it up and read it again, see in how far you could judge yourself in allowing to have that kind of a dream. Some day-dreams are very good. Many of them, I think, are quite worthless. When one wants to consider it from the standpoint of how do I spend my time then of course you want to know when they are worthless and then you have to make up your mind that next time you will try not to have those kind of dreams. That is you want others. Then after you've done that, after you've made this list, allow yourself to dream, but correctly. You know, it is as if one gives in to this desire to dream and at the same time you try to define what

the dream should be. When that's the case something is in charge you see. And that something will help you to direct your dream and also to furnish the right kind of material for it. Let's see how it works out tomorrow. Don't wait too long in getting up. Make the day long enough. Regardless of how monotonous or bothersome it is. Try to make today a good day. Tomorrow a good day. Alright? Good. So now, Leroy. What for you?

Leroy: Well, I have something I have to do tomorrow morning that I don't want to do very much but I have to do it because I found out the coordinator of the carpenter's apprentices today and he said that he wanted to talk to me tomorrow morning. And he didn't sound pleased about the way I'm progressing in the apprenticeship program and I think it probably has to do with the fact that I haven't been able to keep a job very long. And so I have to-

N: What does this coordinator do?

L: Oh he - ahh-

N: Has he a right to call you, to report to him?

L: I guess so because he's the head of - he sort of takes care of all apprentices.

N: And over what period do you think will he judge you?

L: Ah oh since about four months.

N: Have you ever seen him before?

L: Yes.

N: You don't like him?

L: Ahh, it's not that I don't like him, it's just that

N: You don't like the subject.

L: Yeah I don't like the subject.

N: Well, the subject is partly you, isn't it. And do you feel guilty?

L: In a way, and in a way I don't.

N: In which way you don't.

L: In my own eyes. I don't think that I'm completely in the wrong for not being

able to keep a job because in a a people say I don't have enough initiative on the job and a, I don't think it's completely -

N: Is it a question of attending, being there, or is it a question of having initiative?

L: It is a question of doing a job and then ah being in a position of waiting to be told what to do next. I don't - I don't seem to see what to do next and then I don't do it.

N: I don't understand it quite. Because you have to do a job, someone tells you to do something. When it's finished, do you have to have initiative for yourself to know what to do next?

L: Yes, according to them.

N: How do you mean that now. What do you mean?

L: Umm well on construction and things. Well I finish ahh breaking down a form and ah okay then I'm through with that, and they expect me to ah, well, maybe go and repair a panel on another form or something like that.

N: How would you know about it?

L: I don't know.

N: But how can they expect that?

L: I don't know. That's the problem you see -

N: Maybe they expect you to clean up. The boards, after you've taken the form down or take the nails out.

L: I do that. I do that, too.

N: Collect the nails and put the boards on the - have you done that?

L: UHUH.

N: And then what? Then you have to do something else entirely different?

L: It's sort of like you have to constantly be in movement.

N: Well can't you do that? Walk up and down? You know, if they are stupid, you have to beat their foolishness. If you know that they are looking for that, by this time apparently you did know, you have to have enough common sense to beat

them so that you don't fall into that trap.

L: That's what I've been trying to do. But it didn't -

N: Well, you're not good enough. Who brings your name to the coordinator?

L: The foreman that's on the job. The coordinator keeps tab so all the foremen -

N: Are they friends of yours? The foreman - is it one foreman?

L: No different foremen and they're not friends.

N: No? None of them? How many?

L: Ahh I guess four, I've been on four different jobs.

N: Oh. I see. And each job has a different foreman. And they all are negative about you?

L: Ah, well, not really negative, two of them

N: You mean, they don't like to see you?

L: No. Two of them wouldn't look at me when they talk to me. And a -

N: That may be a habit.

L: Well, they looked at other people when they talked to them.

N: Do they? Why do you think they don't look at you?

L: I don't know.

N: Can't you find out? Can't you ask them? Why don't you look at me? I know Leroy. You have to be a little bit freer

L: I know.

N: For yourself. Whenever you discover something that perhaps you don't like or that perhaps could be changed, don't just take it. Try to change it some way or other. If a foreman is not looking at you and he is looking this way I would change my face and I would go right in front of him. Could you do that? You don't have to be so familiar that you take his head and say look at me but - you should make all kind of attempts. Or get him by surprise. You know, when he has to look in your direction, all of a sudden your face appears. You know what I mean by this. Take it easy in the first place. Much more lightly than you have been doing. Because you get lost in disliking them. And then of course you're a little bit too

tense even that you cannot do this and that and - worse and worse. You don't change it. So you have to have much more lightness about - and the foreman happens to be this way and that way because he didn't sleep well or it is just before lunch and he's hungry. Or whatever may be the cause. You should say don't pay attention to it, go ahead. At the same time, if you go ahead, you must also know that you're not guilty. So, when you are confronted with taking the form apart, and it's really all perfect, nothing could be done on the form any more, you know, look around to see where there is similar kind of work, go over there, is there a foreman? Maybe not, or somebody, ask, could I do that? Should I do that? And then someone say "See the foreman." Huh? Then you go to the foreman, say, so and so tells me that I have to see you. He will have to look at you. There are many ways of skinning a cat, Leroy. You must not sit idle by and let it go and - too bad its - stand up straight. You have a certain right. You're employed. They took you on. You are an apprentice. It is a responsibility that they have given. You have to discharge it. And you don't by just sitting. Or hoping or waiting. And particularly when you know that that is not the way they like it. Don't be dumb about it. I would almost say in the ordinary sense, wake up. In the ordinary sense. Wake up to the fact that you cannot sleep away your time there and that something is expect of you and the you are going to find out, what in hell is expected of me? So that they, when they see me work, even if it is no good, at least they can not accuse me that I don't have initiative. The initiative may be misplaced. It's quite possible that you're on the wrong track, but that is up to them to tell you. In all these things it is a question first of knowing that you yourself are not quilty. When that's the case, when you wish, you can blame someone else. You put the foot on the other shoe, as it were. You take the wind out of your sail, that they would blow whenever they have anything against you. Their criticisms on you is like an ill wind for your sail. So instead of that, you sail on your own account, with your own steam, to use that particular metaphor with sailing. Always be busy when that is the

requirement. Make that appearance whenever it is dependent on whether they like you or not. Show that kind of activity and don't dream on the job. Don't sit down. Force yourself as if you're taking medicine, because your inner job, is something that is expected of you. Alright. Now tomorrow, you're going to see this coordinator. How will you meet him? Knock on the door? Where is he - in a nice office?

L: No in small little office.

N: In a little bit of an office? A kind of a lean-to?

L: No, just a sort of a box office.

N: Yeah. But on the job, you mean?

L: No, it's in a building. Downtown.

N: Is it Federal? Or Seattle?

L: Seattle.

N: Little government. Any announcer? Any telephone? You just walk in, knock on the door? When you knock on the door will he say "come in"?

L: Sometimes.

N: And what else if he doesn't do that?

L: Well then I just walk in.

N: How do you know he's there?

L: I don't, but

N: And if he isn't there you have to look for him?

L: Look for him or ask somebody or wait.

N: Uhuh. But you have never seen him.

L: Yes, I have.

N: Oh, you've seen him but haven't talked to him. He talked to you.

L: Yeah about joining.

N: In the beginning? At that time was he nice?

L: Yes. He was pretty automatic about it.

N: He didn't have any great hopes. (laughter) Alright. I hope that you see him at the first knock. That he says, "come in". At that time, don't go in immediately, collect yourself. Try to come to yourself before you go into that office. So that you're not going to be bowled over right away. And as you come to the desk, measure your steps. Go slow. Try to hold onto yourself at that time. Not going to lose yourself at that time. And then say what you have to say very slowly, but distinctly. He will probably say first something such, Leroy, this and that and so forth. Say "Yes, sir." Don't argue. Take what he says, say, "Yes, sir, I know that sir, I should have known it, I know it now. I will take care of it." Understand what I mean? Don't excuse yourself. You get in an argument and then you get the longer end of the stick. Accept it simply, even if it is not the truth. Even if you know better. Even if you have a perfectly good excuse. He doesn't know it, and most likely doesn't want to listen to it. But have in mind that he gets the impression of you that you are quite willing, only that you didn't know how to go about it, and then you can if really care, say, "Please sir, tell me, what will I do? When I finish a job, what is it that I should do?" And then you say, "It's not that I don't have initiative, but I just don't want to make a mistake, and I don't want to displease the foreman." Now, tonight you think about it. Because it is not the way I say it of course. It has to be your way. And you will have to adapt it and you'll have to think about it. As something, how will I meet it? And also when you get to the job and again, what time is you're appointment?

L: At eight.

N: It's early enough. Alright, Leroy, can you do that? Fine. Good. For the rest of the day maybe, you have all the freedom in the world. To fall asleep, in the Gurdjieffian sense and to be as ddeply unconscious as you wish. Okay. So Bonnie, something, too?

Bonnie: Yes.

N: Yeah? What will we do?

Bonnie: Uh, how a - when I pour me a cup of coffee? All day, whenever, -

N: Good. How often do you have a coffee break?

B: Quite often.

N: Uhuh. Sugar? No milk?

B: Well I have to make - usually have to make the coffee.

N: Instant?

B: Usually I have to make it in a pot first, and then

N: Were you away when I talked to Leroy? All the time? (severl talking) - Could you? You tell. You have to make it first? Heat the water?

B: I have a drip. So I have to boil the water.

N: Is that the better way? Do you prefer it? Or why don't you take instant coffee?

B: I prefer it.

N: You prefer it. Can you take instant tomorrow?

B: I could.

N: Good. We'll do that the whole day. You what? Oh yes, one. That's alright. But don't go to the office too early? Alright. Buy Some. You want no cream? Put cream in it. And no sugar? Put some sugar in it. Alright? That'll make it a little medicine, won't it? That'll be very good, you know? Weren't you the person said "you know." "You know." (punctuated by Alician giggles) Alright? But hear it. And hear it and see yourself. See yourself, idiotic as it is. You know, as if one, you know, alright, wonderful. How often a day, five times?

B: Five times, please, no more.

N: Five times coffee is not too much. Yeah of course. I didn't say how much, 'you know'. Just a little bit of a spoonful and just a little bit of a drop of cream to imitate the crowd. Okay? Good. Good. Let's see you tomorrow. Now, Marcia. What.

Marcia: Well, there's the house and there's school.

N: How much do you know about Work, Marcia? Because it's not a question only of doing something.

M: Not - not very much but I think I've got some idea, you know, what sort of thing -

N: Well, let's hear it. What kind of an idea have you got?

M: That it's - - ah - knowing what you're doing when you're doing it - and - like - like seeing your hands washing the dishes and then seeing that the hands belong to you who are washing the dishes. And that the dishes are getting clean because the - and seeing that that's where you are and what you're doing.

N: It's not very clear is it? No. And you might say it's in the direction of it and from that direction you go off in the wrong direction very easily. No, the point is, one wants to become aware. By awareness we mean something very special. But at least you want to acquire knowledge. So it's a question of what is your body doing, that that as knowledge reaches you so that you know you exist. You know that your body is doing something. You know that your hands also are doing something belonging to your body, washing, making certain movements, so it is as if something that acquires that knowledge simply uses you as a body to give you facts about yourself. You see it is as simple as that. I want to know what I am. Sometimes I think I know what I am, but I want to make sure that that what I am as a fact is actually so. So this ought to be called awareness, but it is simply a matter of accumulation of data about myself. So now when you are around the house and you want to do something of that kind, it always has to lead to a result that you have a little bit more knowledge added to the total fund of knowledge which you have already. Because when you think about yourself you have certain ideas of what you are and that the ideas may be right or wrong in any event it is sufficient for a description that you could describe yourself to someone else. I'm the kind of a girl that is such and such tall, and have blue eyes, or brown, whatever they are, I can't see them, you know, every once in a while I smile, and my hair is like this and so forth. A description of yourself like that. Now you

give this kind of a description to yourself as you are washing dishes and you say to yourself, "Here is Marcia, washing dishes. She is taking one hand and put in a plate and the other hand is holding a dish-ray" or whatever it is you have or spray some soap on it, or put it in the water, open the faucet and so forth, all of that belongs to certain movement you make with your hands, your body and something of you is simply telling that that is what is happening. You see? Let's try to keep it so simple for ten minutes as you wash dishes, maybe for five minutes as you make the bed. If there is any cleaning to be done in the room take a mop and for ten minutes again you try to see as if that person who is cleaning that room is being seen by something like an eye from the ceiling. It's a very funny way of imagining that something is seeing you, but now imagine it is up there and as you now clean, and you run around with the mop, under the bed and corners, and shake it and so forth, you know, something becomes - or notices you - becomes aware of you. I say it is difficult to see it that way but it is interesting that you will stand still and at times try to imagine it. Do this during the day whenever it happens to come to your notice and simply try to follow it up. Alright? Then you do it tomorrow. Good. Bob? A very simple thing, Bob. You know? Do you sit quietly often and dream?

Bob Harris. Fairly often.

N. Yeah. Do you like it?

B. Depends partly on the dream.

N. Yeah. But do you think you need it?

B. I think I need to sit quietly, yes. Ah -

N. How often do you think you need it?

B. I think I should probably do it three times a day which I don't set aside a particular moment, "Now I will sit quietly"

N. But you do sit.

B. But I do sit.

N. For how long?

B. Ah - oh, sometimes a half hour or an hour without changing positions -

N. And do you get up when the spirit moves you?

B. Yeh.

N. Let the spirit move you after ten minutes. Don't sit longer. And then of course you have to do something with yourself. What is there in your house, because that's where you are, huh? You will be in the house - to make yourself useful. What can you do?

B. That's hard.

N. It's not so hard. She can leave all kinds of dirt around and you have to clean it up. It's very easy. It's very easy to make work for you.

M. He could see what's the matter with the drain-pipes under the sink.

N. Alright. There's already number one on the list.

B. Well, I could move everything outside onto the porch and take a pail and a bunch of little rags and clean the floor.

N. Heah. But don't make it too difficult now. Don't start by biting off too big a piece.

B. Yeah, I suppose I couldn't possibly keep my mind on watching what I'm doing -

N. Oh, I'm not interested in you waking up. No. I'm just interested in you doing something a little different from usual. That is like breaking a habit. You see? The first thing to do is not to Work. The first thing is to find out what you are, and you find out that you're mechanical or lithargic, but all there, that you are considering things when it is not necessary, and that you allow yourself to do that, partly because you feel that it is needed or that your body wants it. These kind of tendencier I would like to break. I would like something in you to take over at certain times and prevent you from doing the usual mechanical things. So after ten minutes the dream is over. You become active. I'm not interested in you waking up. Just be different. Alright? If you want to wake up you make it much too complicated. You start to think about it, you concentrate, the result is you get a headache. Don't do it. There are enough things to be done at the

house I'm sure. They can be made and created if necessary. You can even help to make the bed, or do the dishes, or you can take a piece of furniture outside, put it on the porch and bring it in again. Stupid but useful. You can also put on your coat and walk the block and come back. I wouldn't like you to continue to dream. I wouldn't like you to sit as usual. If you want to sit, allow ten minutes and then you sit for a purpose. You can allow that and sometimes it's quite necessary. You see, I'm not denying that. You're entitled to it. At the same time, you're also entitled to activity. And the activity together with sitting quietly will give for you a balance in your body and will give you a balance in your mind, that when you think about it, you are dividing your day in accordance with common sense, not giving in to one stupidity of constant activity, or to the other stupidity of constant laziness. All other so-called ideas that I have to have because I was this and that and so forth, ( ) forget about your past. Just consider yourself sitting and doing. That day. Thank God yesterday is gone. Thank God I don't have to think about yesterday any more. It is finished. It's in my mind, if I want to I can recall it because my memory is still there, but I don't want to dwell on it now. I am living now. I am sitting now. While I sit I can look around the room and take things in, I can even sit and read if I want to, but when I get up, then I get up and become active. You understand what I mean?

B. I think so.

N. Ah. Can you do it tomorrow?

B. Yes. In other words once I'm on my feet ( ) or sometimes I read for a couple of hours if I get involved in what I'm reading -

N. The question is we were talking about sitting, (both talk at once) - then for at least for an hour, you do active -

B. Before sitting again?

N. Oh yes.

B. Sometimes I just kinda pace around and look out the windows -

N. Do it half an hour if you like. Because I would like to do some movements with your hands or feet or - not just dream - you keep on dreaming by just looking around. Or standing in front of the window looking out. Try to ( ) You have to learn to teach your mind to be a little bit more active. When you leave it alone it goes it's own way exactly the way it wishes. It doesn't bring you anything at all. It's so useless. It's waste. If you start directing yourself first physically and then actively by being engaged in some activity in which your mind also can take a part, at least it has a direction. And something in you becomes more strong in wanting to give that kind of order to your body, or order to your mind. Then after an hour, if you feel that you're entitled to it, read for one hour. No Longer. Divide your day in accordance with a little plan that you make and adhere to it. Don't let it just go as it happens to go. Someone has to be in the saddle while you ride the horse. Alright? Tomorrow? Can you make a plan? Marcia will help you. Okay? Because she will be familiar with it of course.

B. But make it somewhat out of the ordinary?

N. Not somewhat. I said breaking. That's not somewhat. It has to be quite unusual. It has to be such a kind of a day that you never dreampt of. Alright? Good. We'll talk about it tomorrow. Now. ( )

Mike. I tried cleaning out some of the things in my house today.

N. You know that is a project that is between you and Alice and it has to have a definite aim for the two of you. And she has to understand why you do it. Yousee, it is all right, we can talk about it, I don't mind talking about it in general, but it is something that is really the project between the two of you in order for her to find her place. In relation to you. And that you know that you can nount on her being in that place. And at times demanding it, and at times understanding why she cannot do it, and then be kind. It's very important. It's not just cleaning up a little bit. That is only providing the soil. But you still have to sow. And the sowing of that kind of a seed is the relationship

between two people. When they start wanting to grow something they first have to have a foundation and they have to have seed which has a chance to germinate. That seed as a germ is a relationship which has to have vitality and when once the relationship is established and it is understood between two people then it depends on the conditions that are created for the further germination and actually the opening up of the possibility of that kind lf life into a new form. Which form is built on the relationship as established and which is fed by the kind of food you both wish to give it in order to let it come to full flower. The cleaning up is only a little preparation of the soil. The reason for wanting to do it has to be understood by both you and her. The willingness to then fulfill it in accordance with that kind of project becomes the establishment of the relationship in which because of the enthusiasm, you put life in that. And then it is up to both of you to remember what is the relationship to feed at the proper time in the proper way the kind of food necessary for the development. Sometimes that food is for you. Sometimes it is food that you prepare for her. Sometimes it is food for her which she makes. Sometimes it is food that she prepares for you. This is how living together should take place and that is why it is necessary to make a person like that not only your friends but to share. And then in that sharing you establish an aim and you wish then and so does she with all her heart to live up to the possibility of actualizing that aim for the two of you. Then you can grow together and it can be worth while. At least you will give it a chance and you hope that the attempt will be made. Alright?

M. Could the - - - -were you describing a specific aim or could I describe one?

N. You could describe any aim you wish because what I talked about is a principle aim. But for tomorrow there is an aim that you now know, esoteric. Do that. We'll talk again tomorrow about possibility of applying it first. Or perhaps next Sunday. Alright?

M. Yes.

N. Well, that's all, isn't it? Everybody's satisfied, everybody has no excuse

not to Work tomorrow, and you know of each other's task now, so you can check. You can also be jealous that you would like the task of someone else because you think that your own is a little bit too difficult maybe. But try to adhere to what we talked about. Because it will be useful enough. And then tomorrow we talk again. So. Prepare for tomorrow and also when you come tomorrow to the meeting, be prepared to relate in a very simple way your attempts, understanding of the task, and if possible the results. So that is about the end of that tape, isn't it? You know my sense of one hour and a half -

Goodnight, everybody, see you tomorrow.

Rough Transcript
by Andy
Final Typing